/12 cont./

342 184 Only rarely does one see among them the characteristic solid house-construction of the Šambioa and then only in smaller 35 364 dimensions, without any particular care in the construction. Since all the scraps are simply strewn on the ground, the refuse gradually [136] becomes unbearable. The vermin multiplying in large numbers, especially the sand fleas, finally force them to abandon the place. 342 [361] In the rainy season the Karayahi move into stronger, buriti-leaf covered, open ranchos on the high bank, which do not in other respects differ in form from those customary among the Brazilian population.

[184] /13/ The "summer huts" of the Šambioa are very much more carefully and neatly built. Here the greater diligence, industriousness, and the comfortable well-being of the free son of the wilderness are manifest, in contrast to his "tame" tribal brother vegetating in oppressive conditions and dependent on civilization. [361] Not in disorder, but in long rows, forming real streets, these houses with their impeccable cleanliness make an uncommonly friendly and comfortable impression (Pl. IV /see p.106/, 1, and Pl. V /see p. 107/).

621 In the first Šambioa village we counted 60 huts, in the second 30, in the third 45, and in the fourth 90, each of which is inhabited by one or two families.

The individual villages are distinguished by special names.

342 The basic form of the house is rectangular; the narrow side [335] with the door faces the street. The frame consists of three or four flexible poles on each side carried over forked supports and held together with those on the opposite side by means of cipos, thus /Fig. 3 appears here/ forming a boat-like, arched roof, which is further supported by some vertical poles set in the ground in the long direction (Fig. 3 /see p. 22 /). These, as well as the forked supports, are connected with one another by as many strong horizontal poles as are necessary. Thin laths are placed lengthwise [824] and parallel to one another on the outside over the ribs of the roof and serve as supports for the strong pinnate leaves of the uaguassú palm (Attalea spectabilis), which, in several layers, form a fairly waterproof roof. Their leaf pinnae are also entwined with one another into a very solid plaited work. These plaitings serve

/16 cont./

276 824 (arikoko). One specimen in the collection is carved out of wood in its natural form (Fig. 4 and Pl. I /see p. 103/, 1).

252 Preparation of food. Directly in front of the house door is found the cooking place, surrounded by low pole frames on which the squeezed manioc is dried. Large earthen pots stand on stones [364] or clay supports over the fire. The ground around is littered with [136] scraps. These heaps are the breeding places of annoying gray flies (the so-called mosca da aldeia), which sting badly and, when they get out of hand, necessitate abandoning the place.

[462] Untiringly the women are busy throughout the day with dragging in the field produce and firewood, the preparation of manioc, pounding maize, opening palm nuts, and the careful supervision of all the culinary processes, in which the Indian housewife, despite the simplicity of the materials, knows how to achieve a relatively great diversity.

[876]

Fig. 4. Tobacco pipe (1/4).

372 824 Fire is still made wholly in the original way by means of the drill (hädä). It consists of two sticks. The thicker one, wood of the urucú plant, is fixed on the ground after a shallow cavity provided with a deep cut at the side is made near one end. Then the point of the second, thinner stick of taquara /Chusquea sp./ is set in this and is twirled between the palms with strong pressure until a hollow is formed at this point, out of which the glowing dust flows through the notch at the side and can be collected. Thus the procedure is precisely the one illustrated and described by Im Thurn (op. cit., p. 258). As in the method used by the Warrau /Warao/, no special tinder is needed. The pulverized wood itself supplies it. To kindle a livelier flame, dry strips of palm leaf are mixed with the easily flammable red resin (tamararu), which is like sealing wax, and then lighted.

/199 cont./

417 Outside the houses, on the other hand, there are special storage racks (ǒdēdŭ). They consist of four forked sticks about one and a quarter meters high, which are set up in the form of a square and joined together by two crossbeams and many longitudi-
[251] nal beams. On these racks lie supplies of all kinds, manioc roots, unused implements and weapons kept on hand, as well as raw materials of all kinds; hung on them are gourds and baskets full
[287] of maize and feathers; the bast aprons of the women are also often hung here to dry (Ill. 24).

[225] For drying the lines used to fish for turtles, special racks made of two long vertical poles joined at the top by a cross-pole are used. The line, hanging far down, is hung on this to dry (Ill. 25).

Ill. 23.
Arrow-stand in the house.

[824] /200/ Fresh gourds are stuck on sticks to dry; near each house one sees groups of such staked gourds. Later, they are preferably stored by tying a whole number together on a stake (Ill. 26a and b).

354 Other household equipment is lacking. The hearth is outside
184 the house, in contrast to the Šavajé, among whom it is located in the round structures (see "Food" /see pp. 165 ff./); it was only in the modified houses in Schischá at the end of October that cooking was also done in the house. /Ills. 24 and 25 appear here./

● 364 House and environs are not very clean; food remains such as fish bones, nut shells, and bones, as well as wood, tools, etc., lie about everywhere. While it is dangerous just to come near the
[136] villages and houses with bare feet, the vast number of flies and other insects that gather in masses on the refuse is an obstacle to remaining outside the houses.

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

eyes from the strong reflection of the sun on the sand-bars. 293
When trading with travelers, they are eager to get blue or [439]
smoked glasses, or goggles.

The Karayá live in a more advanced state than do some 162
of the other tribes of the Amazon basin, especially the rough, 361
nomadic peoples, who exist in small groups of a few families.
They prefer to live in large groups containing hundreds of
individuals, and in permanent habitations, constituting fixed
villages or encampments. True, the Karayá living near San [221]
José, rove about somewhat in small parties during the dry
season; but farther down the Araguaya, the encampments
are more permanent and populous, numbering one hundred
fifty to two hundred souls. During the rainless season when 361
the river is low, they live on the sandy river bottoms, called
praias. Here they set up their easily portable huts, in order
to be convenient to their canoes and to the fishing grounds,
and also to be more free from troublesome insects.

The *villages* of the Karayáhy division, in common with
those of all other primitive peoples, are merely clusters or
groups of huts, huddled together in complete disorder. Each 342
hut is constructed by planting in the sand, fifteen or twenty
feet apart, two parallel rows of saplings, then bending over
each pair of opposites and tying them together. To these ribs
are bound bamboo rods in a horizontal position, *sipo*—creepers [283]
—being used as cordage; and upright poles are planted at the
gables. Over this frame-work is bound the skin, or covering, [824]
which consists of giant, feather-like palm-branches. Sometimes
plates, resting on forked posts, are used to further strengthen
the frame. This dwelling, when completed, is shaped like
the bottom of an inverted barge, and looks like a very squatty,
ancient haystack, with a hole—the door—eaten in one end
by cattle.

Garbage, such as watermelon rinds, pumpkin skins, green 364
corn cobs, and other fruit and vegetable refuse, is dumped
just outside the hut. Here, the mass festers and stinks in [361]
the fierce rays of a tropical sun, and attracts swarms of
insects, especially sand flies, that torment the nude savages

361 beyond endurance, compelling them, finally, to pull down
[364] their huts and move to a new site, perhaps to some other sand-bar. This is a case of moving the residence instead of the garbage. During the rainy season, or when the sand bottoms are submerged, which may not occur until two or three months after the rains begin, the Karayá dwell on the
[342] high banks of the mainland. Here, the huts are much better constructed, resembling the dwellings of "civilized" Brazilians.

342 184 It is seldom one sees among primitive peoples, such substantially constructed huts as those of the Sambiða division. Here is seen the greater industry, the greater activity, and the better condition in every respect of the free, unmolested sons of the wilderness in comparison with their "tame" brethren who exist in more destitute circumstances, though in contact with, and under the influence of the "civilized" people—the semi-barbarous Brazilians. The dwellings of
342 the Sambiða are not placed in disorder, but are arranged in
363 long rows, forming regular streets. "They make a favorable impression upon the visitor, because the streets appear clean and the huts orderly, comfortable and inviting." The four
361 Sambiða villages each contain sixty, thirty, forty-five and
162 ninety huts, respectively, and each hut is occupied by one or
592 two, or more, families.

352 The furniture in these primitive abodes is very simple.
[285] The floor, which is bare earth, is covered with matting made by braiding together the long, slender leaves of the burity-
[513] palm. The occupants sleep on this matting without any other bedding whatever, save a round billet of wood for a pillow upon which the neck rests, but not the head, Japanese
353 fashion. From the plates, or roof supports, hang baskets of various forms and sizes, in which are kept the bright feathers that are used in decorative work and ornament making. Finished ornaments and decorations made of brilliant feathers, pieces of regalia, bows and arrows in a finished and unfinished state, spear-throwing sticks and various small articles are also seen stuck into or suspended from the roof; while